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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, MAY 24, 1900. NUMBER 13

The Congress of Religion.

ADOPTED AT THE SIXTH GENERAL SESSION,
HELD IN BOSTON APRIL 24-29, 1900.

"The Congress of Religion, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

"It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

"Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

"It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges."

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE FREE RELIGIOUS ASSOCIATION

THIRTY-THIRD ANNUAL CONVENTION AND FESTIVAL--1900

The Thirty-Third Annual Convention and Festival of the FREE RELIGIOUS ASSOCIATION OF AMERICA will be held in Boston, on Thursday, May 31, and Friday, June 1, 1900.

The Business Meeting,

For the Hearing of Reports, the Election of Officers, etc., will be held on Thursday, at 3:30 o'clock, in the small hall of the Parker Memorial Building. It is hoped the attendance will be large.

THE CONVENTION, Friday, June 1st.

Morning Session,—10 o'clock,—Hollis Street Theatre.

Opening Address by Dr. LEWIS G. JANES, President of the Association.

SUBJECT for the Morning Conference:

PROPHETS AND PIONEERS OF FREE RELIGION.

"We cannot spare the vision nor the virtue of the saints."
—*Ralph Waldo Emerson.*

ROGER WILLIAMS, *Rev. Charles Gordon Ames, D. D.*, of Boston.

RAM MOHUN ROY, *Mr. Bipin Chandra Pal*, of Calcutta, India, Minister of the Brahmo Somaj.

LUCRETIA MOTT, *Mrs. Ednah Dow Cheney*, of Boston.

RALPH WALDO EMERSON, *Dr. Edward Waldo Emerson*, of Concord, Mass.

THEODORE PARKER, *Rev. Charles Fletcher Dole*, of Boston.

OCTAVIUS BROOKS FROTHINGHAM, *Col. Thomas Wentworth Higginson, LL.D.*, of Cambridge, Mass.

Afternoon Session,—2:30 o'clock.

SYMPOSIUM ON "THE GOSPEL OF TO-DAY."

"New occations teach new duties,
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth."
—*James Russell Lowell.*

THE GOSPEL OF SOCIAL SERVICE, *Mr. Ernest Howard Crosby*, of New York.

THE COMING WORLD-UNITY, *Mr. Shehadi Abd-Allah Shehadi*, of Syria.

LIGHT FROM THE EAST, *Mr. Protap Chunder Mozoomdar*, of India (it is hoped).

OUR OBLIGATION TO THE ORIENT, *Miss Margaret Noble (Sister Nivedita)*, of India.

THE RELIGION OF HUMANITY, *Prof. Edward Howard Griggs*, late of Leland Stanford Jr. University, California.

The Festival

Will take place at the QUINCY HOUSE, Brattle Street, Friday, June 1, at six o'clock p. m. Speaking at eight o'clock. Rabbi *Charles Fleischer*, a Director of the Association, will preside. *SUBJECT:*

"THE GLAD TIDINGS OF FREE RELIGION."

Opening Address by Dr. LEWIS G. JANES. There will also be brief addresses by Mrs. Julia Ward Howe, Mr. Bipin Chandra Pal, Mrs. Ednah D. Cheney, Prof. Edward Howard Griggs, Miss Maria L. Baldwin, Miss Margarete Noble, Mr. Shehadi Abd-Allah Shehadi, and others if time permits.

There is no charge for admission to the Morning and Afternoon Sessions of the Convention, but **admission in the evening will be by ticket.**

Tickets to the Festival, One Dollar each (including supper), may be obtained at the store of Messrs. John C. Haynes & Co., Washington Street, or by mail of Albert S. Parsons, Lexington, Mass. No tickets will be sold for the supper after 2 p. m. on Friday. This rule is necessary in order to prevent overcrowding. Numbered tickets will be issued in order of application. Parties of four or six can have special tables by early application.

☞ **A limited number of admission tickets to the Festival Speeches, at Fifty Cents each, may be obtained as above, or at the door.**

ALL FRIENDS OF LIBERAL THOUGHT ARE CORDIALLY INVITED.

The members of the Association and all interested in its work are reminded that the Annual Fees are now due. Annual Members pay $1.00; Patron Members, $5.00. Those who are unable to attend the Convention may send their contributions to J. A. J. Wilcox, 60 Pemberton Square, Boston, Mass.

UNITY

VOLUME XLV. THURSDAY, MAY 24, 1900. NUMBER 13

Ancient Rome was confronted with the problem of "sky scrapers." Trajan and Nero fixed the limit at sixty feet, but Augustus is reported by Lanciani as having yielded ten feet more to the ambitious real estate man and his high buildings were stopped at seventy feet.

The British Museum is beginning to learn the agonies of house cleaning. Its files of British newspapers, according to the *Scientific American,* cover three miles of shelves and are growing at the rate of one mile every sixteen years. It is asking Parliament for permission to destroy some of the rubbish; and still, who can decide what the rubbish is? The most valuable thing that Hawthorne found in old files of London newspapers was the advertisements of those long dead.

Of the many anniversaries there is none more important than the approaching fifth centennial of the birth of Guttenberg, which will be held at Mayence on the 23d of June next. Well may the civilized nations of the world take part in this festival of the types. The river of printer's ink is a black and muddy stream but it has clarified the human mind and washed the soul clean of many superstitions. This five hundredth anniversary is a fitting festival day for our public schools. It should be celebrated with song, psalm and sermon in our churches. The portrait of Guttenberg should be made familiar to all eyes.

The founder of the Shut In Society, that benignant correspondence bureau that passes cheer along the line of invalids, is dead—Mrs. Jennie Conklin, of New Vernon, New Jersey. A humble mission was hers, a gentle method, but the suggestion may have reached further than the enactments of congress and the resolutions of synods or conventions. This society publishes an organ known as *The Open Window.* Not all invalids are bed ridden. Many souls in good health need an "open window" that will let in the light and fresh air and put the soul in connection with the great out of doors.

Perhaps diplomatic complications, as well as the unfortunate commitment of the administration to an American invasion so like that of Great Britain, renders it impossible for the natives of the Transvaal to receive official recognition at Washington, but this will not prevent uncalculating sympathy from flowing from the hearts of hundreds of thousands of the citizens of the great American republic and going out in unstinted measure to these representatives of the far off and struggling republic in Africa. It is not a question of the progressive quality of the government of the Boers. Let them be up to date or behind the times; they have a right to work out the problems of their destiny from within, without coercion from over the seas. We welcome the men who come to our shores with the problems of liberty and self-government in their hearts, with the knowledge of foreign invaders at their homes shadowing them and the ominous dangers of political extinction overhanging them. We welcome these men who come to us in the spirit of the old Briton, the vanquished Caradoc who, while paraded as a trophy in Rome, said to his conquerors: "I prefer to be an untutored freeman to being a polished slave."

We have been unable to adequately comment upon the recent missionary conference held in New York. Viewed from any light whatsoever, it was a meeting of world-wide significance and of century-shaping power. The lessons were many and varied, but that its indirect outcome will be greater than its direct, and that its inferential message was greater than its declared one, we have no doubt. When Bishop Doane said, "The sum of our denominational agreements is greater than our denominational differences," he discovered one of the great demonstrations of the conference. That it was a liberal body, in spite of its protestations to the contrary, is also manifest. The thrilling moments in its history were the moments when the differencing creeds were denounced and when the unifying purposes were recognized. The action of the conference in excluding from its direct councils any representatives of Universalists and Unitarians has been sharply criticised. With this criticism we cannot sympathize, for the methods and the message of these bodies are so different in form and substance that their work in foreign countries can scarcely be considered together in the letter, but that they make for the same spirit in the long run, no one can doubt. The conference wrought mightily in the interest of that federation characterized by the *Congregationalist* as "not being an abandonment of creeds, but rather a union of effort against the forces of iniquity and for inter-denominational co-operation."

Rev. Thomas E. Cox, one of the most wide awake, sympathetic and public spirited Roman Catholic priests in Chicago, has just published a work entitled "Biblical Treasury of the Catechism," in which he gives Bible proof texts in support of the Catholic catechism. This attempt to appeal to the mind of his constituents from the word of the church to the word of the Scrupture, or at least to reinforce the former by the latter, is an indication of the subtle spirit of progress that is working in all sections of the Christian world. Father Cox recognizes that the *ipse dixit* of the priest, or even the official utterances of the mother church, may need to be re-enforced by an authority more primal.

The work is prepared, according to the circular, with a special view of the needs of "Catechumens converts and those outside of the fold who desire to see the Scriptural support of the old faith, as well as students and teachers of Catholic doctrine—especially to priests, seminarians and catechists, who have taken to heart the words of St. Paul: 'Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.'" Most of the churches of Protestantism have traveled the road of Biblical proof texts until it has landed them at the place where texts must be corroborated by the testimony of science, history and present experience. The road which the pioneers of Protestantism blazed through the intricate wilderness, which was a painful foot path, has become an open highway and the road that engaged Protestantism for a century will be traveled in a much shorter space by progressive Catholicism once the appeal to reason and intelligence is fairly made. Whatever the theological convictions or conclusions of our neighbor, Father Cox, may be, the very publication of the books puts him in the line of the progressive men, who in all the churches, are leading the way. What McGiffert is to Presbyterianism, Gilbert to Congregationalism, and Mitchell to Methodism, Father Cox may become to Catholicism.

The Unitarian anniversary meetings held in this city last week seem to have been such as to justify the expectations of the officers and to warrant the hopeful outlook. The representation of ministers was large. Many new faces were welcomed. The program was realized in its entirety. The liabilities for next year were nearly provided for and several hundred dollars were raised to meet the indebtedness occasioned by the deficiencies of previous years. The address of Professor Foster, of the University of Chicago, before the Ministers' Institute seems to represent the high water mark of intellectual ability and interest. The presence of Mr. Pal, of India, and of Messrs. Murai and Hirai, of Japan, gave a cosmopolitan interest to the meetings. Their words were listened to with pleasure and profit. Much was heard of a "reunited conference." We may not understand just what is meant by the phrase, but certainly there were no hot questions handled at this session. There was little disposition to recognize the existence of any new issues or hard problems, but much earnestness was shown in the purpose to enter upon an era of church propaganda. The Unitarians East and West seemed to be getting ready for a campaign of organization, assuming that the "controversies" are over and that the field is now ripe for an ecclesiastical campaign in the interest of Unitarianism. The outcome of this movement will be watched with interest by all friends of free thought and progressive ideas. The questions which remain to be settled are: Do the Unitarians hold a sufficiently clear title upon their distinctive ideas to warrant the social, financial and spiritual cost of dividing communities on their lines, and will those in the community who hold the theological ideas represented by these organizers consent to hold in abeyance their interest in the great practical, civic, economic and humanitarian questions now agitating the industrial world in order to secure the advantages of a separate church? The problems of capital and labor, of peace and war, of civic integrity; the demands of the community for a synthesis of religious enthusiasm and spiritual earnestness necessary to secure some sort of institutional expression of religion that will override the schismatic, competitive, controversial attitude of a body of churches that have to fight for their places in our over-churched communities. If there is a place for more churches whose justification lies in the theological errors held by neighboring churches, the Unitarians East and West are now prepared to occupy such places, as they never have been before. But if the spirit of unity, the higher enthusiasm of ethics, the corporate consciousness, have been so developed that there is no adequate interest in denominational campaigning of any kind to bring forth results in this direction, then Unitarianism has triumphed all the more; its failures will be its higher success; its spirit will have escaped the tyranny even of its own letter.

Conference Religion.

The faithful of many, if not of all of the Protestant denominations, set their faces toward Jerusalem in May. In our last week's issue we called attention to the great Methodist conclave. In striking and interesting contrast there gathered last week the Western Unitarian band, who counted the attendance good when a hundred delegates or so gathered in the Sunday School rooms of Unity Church, Chicago. The Presbyterians marshaled their forces in St. Louis at the same time. The Western Baptists gather in Detroit this week; the Western Congregationalists are rallying at Oak Park, while Boston swarms with anniversaries of peculiar significance in these days.

All this is interesting illustration of the truth that religion is subject to the same laws of life, conditions of growth and decay as are all the other expressions of life and energy. Religious organizations do but illustrate the law of evolution. It is the task of civilization to institutionalize ideals, to incorporate thought, and no better proof can be offered that religion is natural to man, that it is human and humane, than this fact, that its organization is conditioned by the same laws as other organizations. Organization not only indicates life but it ever threatens life and life is advanced by escaping from the organizations it calls into being. Religious organizations verify the experience of the oyster that begins elastic, expansive, and by its very life encrusts itself until it becomes imprisoned, immovable. Conferences have their dangers as well as their inspirations. They have a hypnotic effect upon those in attendance. Conference officials are idealists during the time of the session at least.

They forget the drawbacks, they ignore the discouragements, omit the disappointments, maximize their triumphs and offer figures as a measure and witness of the spirit; all of which is well only when it is remembered that the process is full of dangers and deceptions, that there is always great danger of marring the moral perspective.

In Conference there is again a danger of marring the moral perspective, making those things primary which are secondary, emphasizing the demands of the organization above the demands of the moral law, putting the sectarian interests over and above the civic interests, the needs of the church above the needs of the community.

The history of religious denominations shows that the maximum of their spiritual potency is reached early, long before they attain to the pride of organization. Denominations, like individuals, grow old and the reminiscent period follows the prophetic. When they begin to count their dead heroes they are losing their hold on the living world.

Conference religion is always more prudential and conservative in thought and method than their members would be, polled severally, when consulted at home.

It is a fine question how to organize religious thought and feeling, institutionalize morals, but this implies a more difficult previous question, i. e. how to release religion from the fetters of organization, how to break the tyranny of names, divert the energy now used in the propagation of sects and the perpetuation of denominational enthusiasm and the emphasis of the differences in the interest of that combination and unity that will make religion catholic, churches co-operative, and the better life of the community as coherent compact and co-operative as are the great selfish interests of capital and politics.

The need of America today is not more church organizations, but fewer; not more preachers, but better. There are too many men and women whose religious life is primarily represented by the words "Methodist," "Presbyterian," "Unitarian," "Universalist," "Romanist," etc. The enthusiasm called forth by these names is ever in danger of making religious politicians rather than holy lives. The holiest anxiety inside of all these denominations is represented by those who seek to ameliorate their creeds and forms and sectarian enthusiasms so that the spirit may be once more set free to formulate the inspiration of the present hour in the light of present needs and the noblest convictions of this last day of God and this first day of the new dispensation that is ever becoming.

Conference religion is one thing: It is good, it is necessary, it has helped the world along and has a work still to do, but the religion of the conferences is another thing, a better thing, without which conferences become a menace. It is its business to ameliorate the tyranny of the outward, to escape the fetters of the past, to remold its environment, that the new models may better serve the new needs of the new time.

GOOD POETRY.

Love's Calendar.

The summer comes and the summer goes;
  Wild-flowers are fringing the dusty lanes,
  The swallows go darting through fragrant rains,
Then, all of a sudden—it snows.

Dear heart, our lives so happily flow,
  So lightly we heed the flying hours.
  We only know winter is gone—by the flowers,
We only know winter is come—by the snow.

—*T. B. Aldrich.*

A Life Lesson.

There! little girl; don't cry!
  They have broken your doll, I know;
    And your tea-set blue,
    And your playhouse, too,
  Are things of the long ago;
    But childish troubles will soon pass by.
      There! little girl; don't cry!

There! little girl; don't cry!
  They have broken your slate, I know;
    And the glad, wild ways
    Of your schoolgirl days
  Are things of the long ago;
    But life and love will soon come by.
      There! little girl; don't cry!

There! little girl; don't cry!
  They have broken your heart, I know;
    And the rainbow gleams
    Of your youthful dreams
  Are things of the long ago;
    But Heaven holds all for which you sigh.
      There! little girl; don't cry!

—*James Whitcomb Riley.*

My Creed.

I hold that Christian grace abounds
  Where charity is seen; that when
We climb to heaven, 'tis on the rounds
  Of love to men.

I hold all else, named piety,
  A selfish scheme, a vain pretence;
Where center is not, can there be
  Circumference?

This I moreover hold and dare
  Affirm where'er my rhyme may go;
Whatever things be sweet or fair,
  Love makes them so.

Whether it be the sickle's rush
  Through wheat fields, or the fall of showers,
Or by some cabin door a bush
  Of rugged flowers.

'Tis not the wide phylactery,
  Nor stubborn fast, nor stated prayers,
That makes us saints; we judge the tree
  By what it bears.

And when a man can live apart
  From works, on theologic trust,
I know the blood about his heart

—*Alice Cary.*

Books Received.

Bell Street Chapel Discourses, by Anna Garlin Spencer, containing selections from the writings of James Eddy, is printed at Providence, Rhode Island, by Journal of Commerce Company, and contains the high utterances on huge themes such as might be expected from so wise and eloquent a preacher as Mrs. Spencer, who has long been before the public as one of the most successful and intellectual women ministers.

The Liberal Congress of Religion.

Sixth General Session.

The Meetings of the Sixth General Session of the Congress Stenographically Reported by Rev. W. S. Key, Assistant Secretary.

The meetings, which took place in First Church, Boston, Mass., beginning on the evening of Tuesday, April 24, and ending with a special service in the Shepherd Memorial Church, Cambridge, on the evening of Sunday, April 29, proved to be both in point of interest and attendance, among the most successful sessions held since the initial meetings of the Parliament of Religions in Chicago in 1893, which marked the birth of the movement that is enlisting the greater interest and support of various denominations with every passing year.

The arrangements for the recent session were in the hands of a strong and representative local committee, the chairman of which was Dr. Lewis G. Janes, director of the Cambridge Conferences, while Rev. F. C. Carter, pastor of the Hancock Congregational Church, in the historic town of Lexington, Mass., proved an indefatigable secretary. The members of the committee were representative men of nearly every religious body in and around Boston.

All the arrangements were thoroughly complete in every detail, and it was largely owing to the excellent work done by that committee, including, of course, a program of topics and speakers that was of absorbing interest from beginning to end, as will be appreciated by our readers during the publications of the proceedings in the columns of UNITY.

After the final revision of the program there was only a single announced speaker absent, and that was owing to sickness. Of course the enforced absence of the president, the Rev. H. W. Thomas, Chicago, was a distinct loss to the Boston meetings, and many were disappointed not to meet that whole-souled champion once more, but his place was admirably filled on very short notice by the esteemed vice-president, Mr. E. P. Powell, Clinton, N. Y., who had a kindly and encouraging word for the Congress which added interest to the proceedings, and did much to inspire others to continue the good work begun in 1893, and carried on with such ever increasing success to the present time, when the signs of the times throughout the religious world and far away beyond indicate a closer union, a deeper sympathy, and a growing accord among men of different phases of faith; which means a kindlier consideration for the sentiments and beliefs of those who see the deep things of God and of the human soul from various points of view.

It was very fitting that the Congress should be held in the First Church, an edifice hallowed by the memory of John Cotton, the great scholar and eloquent preacher, who had to vacate his pulpit in St. Botolph's Church, Boston, England, because of his liberalism and seek a home in the Massachusetts Bay Colony, where for nineteen years he was not only a preacher, but a statesman, and by his wisdom and sound judgment did much toward framing the Constitution of the new colony.

Throughout the recent Congress the pastor of the church, the Rev. James Eells, was untiring in his efforts to insure the success of the proceedings, and in this he succeeded most admirably; his own personal efforts being supplemented by Mr. Arthur Foote, organist, and the quartette and soloists of the church who rendered the fine music at each evening meeting.

The actual proceedings began with a few words of welcome to the assembled Congress from Mr. Eells, who then invoked the Divine blessing upon the meetings. This was followed by an anthem from the quartette, after which the Rev. R. Heber Newton, D. D., of New York City, preached the opening sermon, taking for his subject:

The Witness of Sacred Symbolism to the Oneness of Spiritual Religion.

*"God * * * hath made of one blood all nations of men * * * that they should seek the Lord, if haply they might feel after him and find him."*—Acts xvii:26.

In 1645, a fast day was duly observed in London, as interpreted by a Doctor of Theology in his sermon on that day, because of "monsters unheard-of theretofore," "now common among us," "pleading for a toleration of all religions and worships." Of this breed are the "monsters" now gathered here in our Congress of Liberal Religion. But alas!—such is the lapse of time, and such the *facilis descensus* of all monstrousness in religion—we are here not only to plead for a toleration of all religions and worships, Christian, Jewish and Ethnic of every variety; we are here to plead for a sympathy between all religions, for the reciprocal recognition of vital truths in each other's religion, for the belief that the complete religious truth is only to be heard when all the voices of the soul blend their living affirmations in the chorded convictions of the spirit, for the furtherance of that unity which is the swelling out of intellectual differences into the full-breathed harmony of spiritual aspirations and intuitions.

I.

Our age makes certain the unity of the human race. The unity of the human race carries with it the unity of the spiritual nature of man. The unity of the spiritual nature of man holds in it the unity of religion—religion being the expression of the spiritual life of man, as the one human soul fronts the mystery of the one Cosmos.

The puzzle as to the secret of the curious resemblances between religions is being settled now, once for all. Plato has not stolen from Moses, neither has Moses cribbed from Plato; Buddhism has not smuggled into the story of Gautama the tales of Jesus, nor has Christianity woven into its records of Jesus the experiences of Gautama; any more than have the Aztecs borrowed their pyramids from Egypt, or the American Indians their mediums from Greece, or our modern Collectivists their State Socialism from Peru and China.

As the beaver builds its dams, wherever found, after one architect's plans, so man houses his soul in one and the same order of sacred architecture, whenever and wherever he is found in one and the same stages of human development; varying only as the race varies, whether in India or Greece, Judea or Rome, England or America. Good Father Huc was aghast at the tonsured priests of India, with their swinging censers and tinkling bells; and resolved the resemblance into the devil's counterfeit of the genuine articles, designed to deceive the very elect. We can today save the devil one item on his score of sins.

This that we have for some time seen concerning the various great religions of civilization, the lamented Brinton has demonstrated as between them all and the religions of primitive peoples.

The differences of religion are the differences between the pine of the Adirondacks and the pine of Long Island—differences of soil and climate. Or, they are the differences between the year-old pine and the pine of a hundred years—differences in the stage of development.

Given a similar environment, with the same age, and one and the same ideas and ideals, intuitions and aspirations, hopes and beliefs, laws and institutions, symbols and cults will appear, in the Hindu and the Egyptian, the Persian and the Greek, the Jew and the Roman, the German and the Frenchman. In a larger sense than

St. Vincent had in mind, the test of Catholic truth is —that which has been held always, everywhere and by all.

Literally taken, of course, there is no such truth. But the studies of our age are making clear the existence of a body of common thoughts and convictions underlying all religions that have become ethical and spiritual, which fairly well fulfills this test of truth. This truly Catholic faith may be read within the differing creeds of the various religions; as has been done by an orthodox presbyter of the Protestant Episcopal Church, whose learned study of religious archæology issues in a presentation of the similarities of spiritual religion, which groups them all under the Articles of the Apostle's Creed.

II.

If such a body of beliefs there be, common to all religions, these constitute the truly fundamental faiths of the soul.

Sacred symbolism yields perhaps the most suggestive interpretation of this Catholic Faith. The symbols of religion are world-old and world-wide. Triangle and circle, dove and eagle, are in use everywhere. Sacred colors have one and the same significance in Chaldea and India and Greece, in Russia and Italy and America. The priests of Karnac have told Raphæl why he painted the Madonna's robe the color of the sky. The dramatization of religion, which we call sacramental worship, was staged by the shores of the Ganges and the Nile, as well as by the banks of the Thames and the Hudson. The mysteries of ancient cults anticipated the Christian Mass. Baptism is older than the Church. Our Easter Hymn was sung, in a rude first-draft, in the Syrian groves sacred to Adonis.

It might be possible to take a bird's-eye view of this large field today, but the perspective would be so vast as to shrink out of sight all those details which alone create a realistic impression on the mind.

Let it suffice if we study awhile, together, the witness of one device of sacred symbolism to the oneness of spiritual religion. And let that symbol be the one which is ordinarily assumed to be the most distinctive sign of the religion which is supposed to arrogate to itself an exclusive possession of divine truth.

III.

The Encyclopædia Britannica observes: "It is curious that a cruciform device, having divers significations, should have occupied a prominent position among so many sacred and mystic figures and symbols connected with the mythologies of heathen antiquity."

This fact is indeed curious, but it is far more than curious—it is to the thoughtful mind profoundly significant.

About the fact there can be no manner of question. The cross is found in India, in the hands of Brahma and Vishnu. Krishna is represented, in a certain painting, with six hands, three of which hold the cross. Agni, the God of Fire, had as his symbol, from immemorial antiquity, the cross. The magnificent pagoda of Bindh-Madhu, at Benares, was, in its central structure, an immense cross. The celebrated cave-temple at Elephanta is nearly in the form of a Greek cross. In the furthest and most sacred portion of the temple is the Hindu triad, with the *Crux Ansata* placed in one arm. There is, in Central India, a region which is now desolate, but which bears traces of an extinct civilization, where are found monoliths resembling the Cornish crosses. To this day, in Northern India, the cross is used to mark the jars of sacred water taken from the Indus and the Ganges.

The Buddhists used this same symbol, habitually, under the name of the Sawastika. A certain statue of the seated Buddha shows the cross stamped on his breast and on his hands. Chinese Buddhism had the *Lao-Tseu*, or cross, as one of its most ancient symbols. It is painted upon the walls of their pagodas, and "on the lanterns used to illuminate the most sacred recesses of their temples." In Japan the Fylfot cross was the distinguishing badge of the ancient sect of Taca-Japonicus, or first reforming Buddaka.

Assyrian relics show this symbol to have had a general use in the sacred art of Chaldea, from immemorially ancient days. The custom in mediæval Europe of prefixing the cross to signatures and inscriptions of a sacred character was anticipated in the venerable civilization of the land between the rivers. The sculptures from Khorsabad, and the ivories from Nimrod show well-nigh every variety in the form of the cross. The cylinders and seals found among the ruins of Babylonia bear this device frequently. Tiglath-Pileser appears, in a well-known tablet, now in the British Museum, with the cross *pattei* hanging from his neck.

In Persia, the religious use of the cross was familiar. It appears on an ancient tomb in Susa, to which homage is still paid, as the tomb of Daniel. On some of the ancient monuments near Persepolis, ensigns or banners in the form of the cross are still found. Mithraicism, that curious Persian bastard, which so powerfully disputed the field with the young Christianity, knew the use of this sacred sign in the initiations to its mysteries.

Egypt employed this sign, constantly, in sacred art. An early Christian historian tells us that, in the destruction of Serapium, the famous temple of Serapis, in Alexandris, "there were found, sculptured on the stones, certain characters regarded as sacred, resembling the sign of the cross." Every traveler along the Nile knows the familiar forms of this device upon the ruined temples. The *Crux Anasata*, the cross with the circle above it, is the inseparable accompaniment of the chief triad of the Egyptian deities, Ra, Amon-Ra and Amon. The cross was worn as an amulet by the people of the Nile valley. On high festivals, the priests and worshipers ate of a cake of flour, honey and milk or oil, stamped with the cross.

Judæa appears to have known the use of this universal symbol. The letter Tau was sometimes written in the form of a cross. Tradition declared that the blood of the Paschal Lamb was sprinkled upon the lintels and door posts of the homes of the people, on the eve of the Passover festival, in the form of a Tau, or cross. To this day, this custom is said to be observed by the Jews in Corfu. "According to the Talmud, Jarchi and Maimodides, when the officiating priests sprinkled the blood of a victim in sacrifice upon the consecrated body, and hallowed the utensils, it was in the form of a cross; and the same sign was traced in consecrated oil upon the heads of the priests when annointed." (Seymour: The Cross in Tradition, History, Art. p. 19.) The pole on which Moses was said to have lifted up the brazen serpent, as a means of curing the plague-sticken people in the wilderness, was supposed, traditionally, to have been of this sacred shape—"The sign of salvation"—as the Wisdom of Solomon called it. A feeble remnant of the ancient Samaritans, at Nablous, still sacrifices seven lambs, three times a year, spitted on a cross.

Everyone knows the form of the cross in the art of Greece.

Dr. Schliemann found this device on terra cotta discs in the ruins of Troy, in the fourth or last stratum of his excavations; dating, as he supposes, from a period about 2500 years B. C.

In the Cypriote collection in the Metropolitan Museum of Art, you may look upon miniature human figures with arms extended to form this sacred sign,

which, in some cases, appears also as a seal upon the breast.

The prehistoric lake-dwellers of Italy, who disappeared long before the Etrurians—themselves preceding Roman civilization—made use of this sacred symbol. The mausoleum of the great Lars Porsenna, whom Macaulay has made the schoolboys' hero, repeated thrice this religious device. The staff of the Roman augers was sometimes surmounted with this symbol; and the vestal virgins of Rome had it hung around their necks, just as good Catholics hang it today.

Mr. Baring-Gould, in his charming "Legend of the Cross," tells us how, in 1850, he unearthed a Gallo-Roman palace near Pau, in the South of France, in which he found, as one of the most constantly repeated devices of its decoration, the cross.

In more modern times, in Europe, we find the mighty Thor of the Scandinavians, always represented with his huge hammer in his hand, really holding this sacred symbol. The hammer was in the shape of the cross.

The Druids laid out their forest temples in the familiar shape of our great cathedrals, clearing a cruciform space in the woods for their worship. In the consecration of their holy oaks, they were made cruciform, by having their branches lopped into the desired shape.

On our own western continent, we find the same wide-spread and ancient use of this sacred symbol. Prescott tells us that, when the Spaniards first landed in Mexico and Central America—"They could not suppress their wonder, as they beheld the cross, the sacred symbol of their own faith, raised as an object of worship in the temples of Ana-huac." On certain high festivals, the Mexicans made crosses out of Indian corn mingled with the blood of their sacrificial victim. These were first worshiped and afterwards broken and distributed among the worshipers, who ate them as a symbol of union and brotherhood. Tau crosses of metal were found in common use, as amulets. White marble crosses were discovered on the Island of Sant Ulloa. The Incas reverenced a cross, made out of a simple piece of jasper, which had been bequeathed to them by an earlier people. Upon the side of one of the little hills which skirt Pisca Bay is an immense cross, about 100 feet high, formed of stone, inlaid in the rock. According to the native priests, with the readiness of all good priests to interpret symbolism usefully, this was miraculously made by an angel to warn Pizarro from his wicked tyranny. It is much to be feared that the angel's warning did not sink deep enough into Pizarro's heart. In Paraguay, an early traveler saw—"Not only a cross marked on the foreheads of the Abipones, but, likewise, black crosses woven in the red woolen garments of many." As he notes—"A surprising circumstance that they did this before they were acquainted with the religion of Christ, when the signification and merits of the cross were unknown to them." At the extreme southerly termination of the continent, the Patagonians tattooed this holy sign upon their foreheads, as a custom transmitted from their forefathers. Cave-temples of a cruciform shape are not lacking in South America, as in India. One at Mitla, the city of the moon, was hewn out of the solid rock, 123 feet in length and 25 feet in breadth. Upon the walls, the figure of a perfect maltese cross is carved.

This use of the cross in South America dates far back of the period of the Spanish Discovery—how far no one can tell. The prehistoric peoples who preceded the races found on the soil by the Spaniards used this ancient symbol, as their ruins amply testify. Palenque is supposed to have been founded in the ninth century before the Christian era. One of the principal buildings in that city is a palace or temple, 280 feet long by 180 feet in width and 40 feet in height. At the back of one of its altars, sculptured on a slab of gypsum, is a cross ten feet high. In Yucatan, the first Roman missionaries wisely tried to preserve some of the hymns of the natives, embodying their ancient tradition. A translation, supposed to be literal, of one of the hymns reads thus:

> At the close of the thirteenth age of the world,
> While the cities of Itza and Tancah still flourish,
> The sign of the Lord of the sky will appear,
> The Light of the Dawn will illumine the land,
> And the cross will be seen by the nations of men.
> A father to you will he be, Itzalanos.
> A brother to you, ye nation of Tancah.
> Receive well the bearded guests who are coming,
> Bringing the sign of the Lord from the daybreak,
> Of the Lord of the sky, so clement yet powerful.

Our North American continent witnesses the same widespread and ancient use of this sacred symbol. In the Mississippi Valley, rich in Indian remains, curiously shaped pieces of metal, at first taken for money, but now supposed to be ornaments or medals, have been discovered marked with the *Crux Ansata*. Near Natchez a medal was dug up, in 1844, bearing a cross. One of the most numerous of the later tribes of our Indians, in their sacrifices for rain, placed their offerings upon the figure of a cross. This use of the cross on our continent far antedates the period of the red Indian. It is well known that our Indians were preceded by an earlier race, the memory of which had perished from the land when the first white man trod our shores. These predecessors of the Indians had achieved a more advanced civilization than that of their successors. The indications of this are in the curious mounds which still preserve the only relics of this forgotten people. These mound-builders evidently held the cross in homage as a religious symbol. This we know from the fact that some of the relics unearthed from their mounds are stamped with this device. Many of the mounds themselves are of a cruciform shape. One such is found near Marietta, Ohio, and another at Tarleton, Ohio—the latter in the form of a Greek cross. It is supposed that these cruciform mounds are the debris of sacred structures.

"That not a link may be wanting in the chain which binds all nations, Jew, Gentile and Pagan, even the islands between the western and eastern continents are hallowed by the shadow of the cross." The natives of the Gambier Islands tattooed themselves with this emblem. The discoverers of the Mulgrave Islands were received by natives adorned with necklaces, from which crosses were suspended. In the British Museum there are two colossal statues from Easter Island, bearing the Tau upon their backs.

"Thus," as one student of the history of the cross writes, "we have completed the circuit of the globe, and find this holy symbol, with a sacred signification, in ages far apart, and among nations widely separated, and, for the most part, utterly ignorant of each other's existence."

As far as we can see, the cross thus appears to have been a world-old, world-wide sacred symbol.

Were there no light to be shed on this singular fact of a world-old, world-wide use of the sacred symbol which we have supposed peculiar to Christianity, the fact itself would rebuke any sense of exclusiveness in its sacred symbolism, or in the religious life which it expresses; and should bind Christians into a fellowship of feeling with all, of every name and race and color and creed, who have thus, through this form of art, felt after God, "If haply they might find Him."

IV.

How did this sacred symbol come into use? Its origin is lost in the midst of antiquity. Yet we can surmise, with some probability, the secret of the forge in which it was fashioned. The oldest historical use of

this symbol now known to us is probably found in the worship of the Hindu Agni, the God of Fire. The discovery of the use of fire and of the secret of making it, as needed, was one of the first steps in civilization. It secured man against the inclemency of the weather, and lifted him above the savagery of eating raw food, while it opened to him the possibilities of all mechanical improvements, and of the arts which rest upon them. It was natural that so fierce a power, turning into such a beneficent friend, should receive the homage of primitive man. Perhaps the first rude method of striking a fire was that which is still used in some portions of the East; in which, by taking two pieces of wood and arranging them in the form of a cross, and then whirling them rapidly together, the desired fire is obtained, through the violent friction produced. It is this very simple piece of mechanism for the production of fire which gives the form of the symbol that is still marked on the foreheads of the young Buddhists and Brahmins.

When our American Creeks, at their festival of the four winds, formed a cross out of four logs, the ends of which extended toward the cardinal points of the compass, they gave a clew to one natural source of this symbolism, in the mystery of nature's order.

The cross is a pattern which would naturally have suggested itself to primitive man as one of the simplest and most necessary forms in nature. He found it everywhere produced in the combinations of creation. He noted it in the flowers of the field; in which it is so common as to give a name to an order, now known as the Cruciferæ, of which there are about eight hundred species recognized by us. In all manner of exquisite variations, he beheld this sign in the crystals of the earth. The oldest of sciences is astronomy; and a study of the skies suggested this from—as ran the ancient Mexican hymn, "the sign of the Lord of the sky." The double star fashions it. The lines of the equinoctial circle, cutting the Zodiac, form it. The daily meridian, intersecting the equator, describes it. The most ancient Chaldean watchers of the sky would have discerned that which Dante saw, ages after them, in noting the heavenly orbs:

> Those rays described the venerable sign
> That quadrants joining in a circle make.

Bisect a circle twice, and you have this venerable sign that "quadrants joining in a circle make."

The cross is everywhere in nature to the eye of the thoughtful man.

So omnipresent and inevitable a form must, in the mind of the thoughtful man, have assumed a mystic significance. It must have seemed to him to sign something secret and sacred. To divine this mystic significance we must not merely grope among the historic origins of the symbol, in the lore of the archæologist—we must mount into its meaning in the minds of the seers and saints of every people. It is the flower, not the root, which reveals the life. "By their fruits ye shall know them." The form through which the saving fire revealed itself thus appeared a manifestation of the God of Light. The design which nature fashioned on every hand, in her loveliest works, the flowers, suggested itself as a sign of creative life. The harmonious adjustment of opposing forces which in the heavens draws this figure, in all the great combinations of the skies, taught men to find in the cross the sign of the order of the universe.

The mystery-loving imagination of man could not then have waited for a modern gnostic to thus interpret this strange symbol: "It is traced by 'Our Lord the Sun' on the plane of the heavens; it is represented by the magnetic and diamagnetic forces of the earth; it is seen in the ice-crystal and in the snowflake; the human form itself is modeled upon its patterns, and all nature bears throughout her manifold spheres the impress of this sign, at once the prophesy and the instrument of her redemption."

V.

In some such way as this, pondering over the everywhere-present secret of nature, the cross came, in the mind of man, to assume the character of a sacred symbol, a sacramental sign of Life. In the Roman armies, grave offences were often punished by decimation. When the lots were drawn, the names of the soldiers on the roll were marked; those who were fated to death having the Greek Theta drawn against their names, while those who were to live having placed by their names the oldest and simplest form of the cross. The Mexicans called their cross "the Tree of Life."

VI.

Life itself holds within itself an inner mystery, a secret of transformation, in which, out of the lower, arises a higher being, and through death comes fuller life.

The cross thus became the symbol of life eternal, rising out of life temporal; the sign of man's victory over physical death; the cypher in which was guarded, for the worthy, the doctrine of immortality.

Life in nature, as primitive man saw, is never overcome of death. The Sun, sinking at the close of day beneath the waters of the western sea, seemed to him to be swallowed up by the monster of the deep. The bright God of Day appeared to die. Darkness overcame the light. But lo! with the morning, the bright God reappeared in the East. He had conquered the powers of darkness. He had passed through the underworld of shadows. He had come to life again, in his joyful resurrection.

The joyous Spring drooped and died. The fierce heats of summer consumed his fresh life. He faded, as the autumn leaves withered and fell to the ground. He perished at the touch of frost, and was buried in the snowy shroud of winter. Long months he tarried in the cold grave of nature. But lo! he breaks the tomb of winter; he comes forth upon the earth, "in verdure clad"; and all the earth smiles at his presence, while the fields blush into beauty at his touch of love.

These are the oldest myths in which the imagination of the child-man read the parable of his own destiny. Life then was imperishable. In that it is, it will be. It must round its full cycle, through every mood and tense of being. Death is only an episode of life. It is the "finis" which closes one chapter in the tale of being.

The sign of life was thus seen to be the sign of immortality. It held the secret of the future. Our forefathers, therefore, far back in the misty distances of antiquity, used the cross, the sign of life, to betoken their faith that life would live for evermore. The Rosetta stone, which gave our scholars the clue to the interpretation of the Egyptian hieroglyphs, employed the figure of the cross with the handle as the picture-equivalent of the Greek word for everlasting life. On the Egyptian tombs we may still see the delineation of Horus, the Saviour-God, raising the dead to life, by touching the mummy with a cross. The ancient inhabitants of Mexico and Central America built their sepulchres cruciform. As already indicated, in Italy, before the Romans occupied the land, there was an earlier people, highly civilized in some respects, the Etruscans; before whom, again, there was a still more primitive race, of whom we know scarcely anything. The remains of these prehistoric people lie buried in the debris of their villages and towns, which now form a part of the soil of the land. How remote this civilization we may judge from the fact that, in some places, we have to dig down twenty-one feet to come upon the traces of this forgotten folk. When

we have unearthed the fragmentary traces of this remote race, we discover that they laid their dead away in mother earth beneath the guardianship of the sacred sign of the cross; expressing thus their trust that life would rise again out of the grave.

When, then, we go, some bright Spring morning, to the city of the dead, where the mortal remains of our dear ones rest, and observe, on every hand, graven in the fair marble, or lifting itself in iron above the grassy mound, the sacred sign of the cross, we may ponder the impressive fact, that as we have done, so our fathers have done, through centuries and millenniums before us: placing their dead in God's acre, "in hope of eternal life," whose sacramental symbol was to them, as to us, the sign of the cross.

The cross thus became the symbol of the spiritual life, rising out of life material; the sacred sign of the higher life triumphing over the lower life of man; the cypher in which was preserved the secret of the disciplining pains and sorrows of our earthly life. Far back as we can trace his story, man always knew the painful experiences which we know today—the higher life struggling to free itself from the chains of the lower nature, the spirit striving with the world, the flesh and the devil—the evolution of the soul. Far back as we can trace his story, man seems to have learned the secret of salvation—the renunciation of the lower life to gain the liberty of the higher life; the mortification of the material appetites and passions, that the spirit might rise from this death; the crucifixion of the old man, which was of the earth, that the new man from heaven might reign within. Far back as we can trace his story, man thus learned the innermost secret of peace amid the sufferings and trials of life; as he found them the means through which the one great evolution was effected, and from the fires of suffering the Son of man rose into the Son of God. And all this deepest wisdom of the soul he bodied in the sacred sign of the cross, the symbol of life purifying itself through pain, the sacrament of the resurrection of the spirit from the death of the material man.

VII.

Thus we find in the earliest known religions, the use of the cross in initiating candidates into the higher life. In India, the man who sought the spiritual life was baptized in the waters of the sacred river. He was plunged into the stream, confessing his sins, as thus signing his cleansing of himself from the defilements of the past; and then, as he came forth, he was clothed with a white robe, and the sign of the cross was drawn upon his forehead, in token of the secret wherein he should conquer. In the Sacred Mysteries of different lands the same use of the cross was made. He who through long probation had fought a good battle and shown himself a worthy soldier of the God of Light and Purity, was received into the inner ranks of the sacramental host of the elect and signed with the cross. The noble hymn of Dean Alford might, with slight verbal changes, have been used in those pagan baptisms, with one and the same spiritual meaning; as, looking up to his Teacher and Master, the newly baptized was taught.

In token that thou too shalt tread
The path he travel'd by,
Endure the cross, despise the shame,
And sit thee down on high;

Thus outwardly and visibly
We seal thee for his own;
And may the brow that wears his cross
Hereafter share his crown!

The way of holiness was to the dark-skinned Easterns, as to us, the way of the cross. There was to be a cross lifted in their hearts, as in ours, on which the sacrifice of all the evil in their natures was to be made; on which they were to offer up themselves as living sacrifices, acceptable unto God. To make it perfectly sure that such was indeed the meaning of this ancient pagan use of the cross, we find, among various peoples, our familiar emblem of the cross rising out of the heart—the hieroglyph of goodness.

When Dante was treading the upper skies, amid the glories of Paradise, he saw, in the fifth heaven, the spirits of the martyrs who died fighting for the true faith; the bright constellation of their souls forming a mystic cross, from which there came the music which he thus interpreted:

And as a lute and harp, accordant strung
With many strings, a dulcet tinkling made
To him by whom the notes are not distinguished.

So from the lights that there to me appeared,
Upgathered through the cross a melody,
Which rapt me, not distinguishing the hymn.

Well was I 'ware it was of lofty land,
Because there came to me, "Arise and Conquer."

VIII.

The cross thus became the symbol of the life of the elect ones of earth, who rise out of the mass of men; the sacred sign of the saviours of mankind; the cypher in which was written the secret of the life going forth from them in salvation for the sons of earth. The truth which the ordinary man found, as he climbed by the way of the cross toward the stars, was lived fully in the immortals of earth. The men who lifted their fellows to the higher life reached down arms of help from a cross. The saviour of a race was always "despised and rejected," a man of sorrows and acquainted with grief." The throne of saving love in every land was an altar. One of the sacred volumes of China, the Y-King, speaking of the Holy One, declared: "He alone can offer up to the Lord a sacrifice worthy of him." That sacrifice, as an ancient interpreter wrote, was no other than this: "The common people sacrifice their lives to gain bread; the philosophers to gain reputation; the nobility to perpetuate their families. The Holy One does not seek himself, but the good of others. He dies to save the world."

He dies to save the world! He cannot save the world except by dying. The world makes sure that he shall save it, by putting him to death. Is not this the story of the man sent from God to Greece? You remember how, in the "Crito," Socrates represents the Laws, personified, as rebuking him for the thought of trying to avoid death by flight. He had learned the secret of sacrifice, as the law under which alone his saving work could be perfected. The world would have dealt gently with the son of the king of Kapilavastu, the heir of his wealth and power. Shut off from every sight and sound of pain, imprisoned behind walls of roses, chained in garlands of flowers, his youthful life passed in an unending round of pleasure. The great soul, struggling to the birth, cast off at length the bondage of the outer life of joy; and, escaping from the palace, the prince tore from him his royal robes and fled to the jungle—to agonize in spirit with the great problems of life, to meet the fierce onsets of temptation, to gain at last the perfect victory of peace, and to come forth to India as its teacher and saviour, through the sacrifice which he had offered unto God. According to tradition, the Buddha is reported as saying: "Let all the sins that were committed in this world fall on me, that the world may be delivered." Thus, in the spirit, the gentle Gautama was truly crucified for his people. Hebrew story gives an infinitely pathetic picture of the great emancipator's self-sacrificingness: "And it came to pass on the morrow, that Moses said unto the people, 'Ye have sinned a great sin; and now I will go up unto Jehovah: peradventure I shall make an atonement for your sin.' And Moses

returned unto the Lord, and said, 'Oh, this people have sinned a great sin, and have made them gods of gold: yet now, if thou wilt forgive their sin——: and if not, blot me, I pray thee, out of thy book which thou hast written.' "

It need not, then, surprise us that, with this fact of the inner life of the great souls of earth before them, as the spiritual reality signed in the sacred symbol of nature, men of all lands have fashioned the form of a crucified saviour. As wrote one of the Fathers of the Church, who had been a student of the philosophers of Greece: "There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be disguised, however ignorant of arts or agriculture, whether they dwell in tents or wander about in crowded wagons, among whom prayers are not offered up, in the name of a crucified Saviour, to the Father and creator of all things." The bright God of Light, Apollo, appears to have been at times represented by the Greeks as crucified. In the familiar myth Prometheus, the friend and helper of man, who had brought down the life-giving fire from the skies, was crucified on the Caucasus; his arms outstretched and nailed upon the rock. Krishna was thus pictured by the Hindus as crucified, in forms that we still may study in the art of India. In our own South America, the Spanish visitors were surprised to find in the temples a cross, and upon it a bleeding man, with a face bright like that of the sun. The crucifix itself is to be found among the relics of these ancient religions; a sacred sign of the sacrifice of the Teacher and Friend and Saviour, up to whom, under different names, the people looked as the Revealer of God.

A shallow scepticism finds in this strange fact that which brings the flippant sneer to its lips. Books which illustrate the venerable adage "a little learning is a dangerous thing," write with an air of profundity about the Sixteen Crucified Saviours of the World; as though there were no profound spiritual reality back of this universal symbolism; as though the common belief of different races that men are redeemed from evil by saviours who have undergone a real crucifixion, in the flesh or in the spirit, was but a superstitious dream of human fancy. The sciolists of religion tell us that these Sixteen Crucified Saviours of mankind all resolve themselves at length into one world-old Sun Myth. We may grant at once the fact, to which I have already pointed you, that this sacred symbol was drawn primarily from nature itself; that it was found as the mystic sign, in the skies, of the secret through which life ruled in the universe and led creation ever onward and upward; but, then, we ought wholly to deny the conclusion drawn from this fact. In the story of the bright God of Day, men did find the drapery of imagination wherewith to clothe the mysterious secret of the soul, the strange spiritual reality that lived in the experience of the great historic Teachers and Redeemers of earth—a reality that is as historic as history. That reality fitly draped itself in the symbolism of nature, and thus became infinitely more impressive, as leading back this mystic secret of man into the mystery of the universal order. Nature itself is a physical parable of spiritual reality; the hieroglyph in matter of the secret of spirit; a picture-story of the life of the Son of God. In a universe where there is a real unity we ought to expect that the physical order should give, in terms of physics, the secret of the spiritual order; that we should find in the heavens the symbol of what is to come forth in man, the flower of nature herself. The law of correspondence insures that we shall find the story of the soul written in picture-language in the open pages of nature; that we shall hear, in the whispers of the skies, the rehearsings of the symphony of the spirit. The heavens are the prophetic chroniclers of the great sons of God, and when these come upon earth they live the life of the cross which was seen in the skies.

IX.

The cross thus became the symbol of the divine life rising through the human life; the sacred sign of the innermost secret in the Infinite and Eternal Being; the cypher in which was cherished the mystery that it is through sacrifice God himself is redeeming and regenerating man. Nature is a cosmic symbol of the Infinite and Eternal Spirit. The secret which is pictured in the skies, which is traced chemically in the crystals, which blooms in the flowers, which comes forth as a water-mark through every fiber of nature, which is shrined in the soul of man, is a secret of the Divine Being himself. It holds a mystic truth of the essential nature of God. The Infinite and Eternal Life is ever giving itself forth into lower lives. The Generator of life is the Regenerator of life—the power which is always working through creation to lift the lower forms of being higher, the will which through man is pulsing the energy that redeems him from all evil, the Being who is ever offering himself in every sacrifice which brings salvation unto man. This sacrifice going on in the Divine Being is the reality of which all other sacrifices are but an expression, from which all other lower sacrifices draw their inspiration. "For we know that the whole creation groaneth and travaileth in pain together until now." This travail of creation is none other than the travail of God. The Divine Motherhood is bringing to the birth the sons of God. She "shall see of the travail of her soul and be satisfied."

Layard tells us that when a cross stands before a name in Assyrian records it denotes a divine personage. In one of the Egyptian representations of Amon, the God of Life, a cross glitters on his breast. The Hindu Krishna was none other than "the Divine Vishnu himself; "He who is without beginning, middle or end," "being moved to relieve the earth of her load," and incarnating himself to perform this sacrificial oblation. This is the meaning, I take it, of one of the most remarkable representations in the religious art of antiquity, a Hindu picture of what Dr. Lundy calls "a crucifixion in space"—a divine man poised in the air, with outspread arms, as though upon a cross, the nail-marks in his hands and feet, while the rays of light from the unseen sun surround him with glory. It was the dream, in pagan art, of the mystery on which Plato was musing, when he spoke of the perfect circle, which was the symbol of God, as being "decussated in the form of the letter X"—that is, signed with the sign of the cross within. It was the vision beheld by the great Unknown of Israel—the form of the Righteous Suffering Servant of Jehovah. It was the open sight of the Christian seer; "I beheld, and lo, in the midst of the throne stood a lamb, as it had been slain."

Concerning this ineffable mystery, all human speech is hushed in awe; and we must fain be content in the silence which falls upon our souls when we behold, as the secret of creation, as Infinite and Eternal Being, in whose life rise the springs of all sacrifice.

X.

The cross was thus the symbol of life, the sacred sign of the fourfold secret of being: life immortal, rising out of life mortal; life spiritual, rising out of life material; life giving itself forth in the supreme sons of earth, for the redemption of men; life flowing forth from the Infinite and Eternal Being, as the exhaustless spring of all sacrifice; the cypher in which was guarded, for prepared souls, the doctrines of immortality, of regeneration, of redemption, of God's eternal love.

XI.

Christianity, as the child born of the marriage of Judaism and Paganism, must needs have reproduced these ancient truths in fresh and higher forms. No other sign than the cross could then have become the symbol of the religion which, as the latest born of earth, takes up into itself the richest, deepest, truest religions of the past.

The life of Jesus made these venerable faiths the open consciousness of man. He brought immortality to light; attesting, in his own reappearance from the spirit sphere, the existence of a life beyond the grave. The son of Mary walked our earth as the son of God, filled with the spirit, victor over every temptation, the holy one of the Father. He verily gave himself for us, a sacrifice for our sins. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." "He gave his life a ransom for many." In him man saw the face of God unveiled, and knew that "God is love." His whole life was the sign of life—THE CROSS.

Nor this, alone, in any figurative sense. In the eternal fitness of things, it must needs have come about that he should have been lifted up upon a cross. It did so come about. Contrary to the law of the land in which he died, and to the usages of the race to which he belonged, he was crucified. Thought and deed were welded in the death of Jesus; the spiritual reality translated itself into a physical fact; and the mystic man, in whom the sacrificial life of nature, of humanity, of God, was supremely manifest, actually died upon the cross. "Ought not the Christ to have suffered these things?"

Tho' truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin.

For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

XII.

As the traveler looks down from Gray's Peak upon the grandest view which this continent affords, he beholds on one of the largest mountain peaks the snow lying in the form of an immense cross. "As if," so wrote Mr. Samuel Bowles, "God had set His sign, His seal, His promise there, a beacon upon the very center and height of the continent, to all its people and to all its generations."

From our study of sacred symbolism this evening we may well rise with the greater question: What if God has set His sign upon the universe, has stamped His seal in the very fabric of nature, has woven it in the tissue of the soul of man?

When the Spanish conquerors of Mexico found a certain native cross, which had been reverenced for ages as a divine symbol, word was sent of its discovery, together with a cup cut from its wood, to the then Pope, Paul V, who received it upon his knees, singing the hymn *Vexilla Regis*. So may we receive the discovery that comes to us from our bird's-eye sweep of the spiritual story of man, as read in one fragment of his sacred symbolism—only with a profounder hush of awe, breaking softly into a song of deeper faith and larger love.

XIII.

The cross, then, which is supposed to be the distinctive symbol of Christianity—that which in the realm of religious art differentiates Christianity from all other religions—proves to be the common symbol of ethical and spiritual religion, in different lands and different ages. It is the symbol known to Hindu, Chaldean, Egyptian, Persian, Jew, Greek, Etruscan, Roman and Goth, as well as to the natives of Mexico and South America, the red man of North America and his prehistoric ancestors, and the islanders of the Southern seas; in which tabernacles Humanity's deepest intuitions and aspirations, its loftiest ideas and ideals, its most sacred hopes and faiths, its very heart of love. It is a cryptogram of universal religion, hiding the mystery of the oneness of spiritual thought and life in all lands and ages. It is not a symbol of an exclusive religion, but of inclusive religion.

XIV.

What is true of the cross is true of all other symbols which have hallowed themselves in the religion of man as fit sacraments of the divine mystery of life, as forms in which man can worthily lift his worship to the Infinite and Eternal Being. The traditional symbolism of Christianity is, throughout, universal and human—expressive of the unity of the spiritual consciousness of man, revealing the one ethical interpretation of the universe which the soul, in men of all colors and races and creeds, when coming to itself, has rendered through all time.

And this, which is true of the symbols of religion, is, with more or less modification, true of its institutions and cults and beliefs. On the same plane of intellectual, ethical and spiritual development, the same institutions appear upon different soils; through the same forms of worship, men of different races feel after God, "if haply they may find him"; into the same aspirations the soul everywhere strains; toward the same forms of faith the various creeds converge. One is the faith, the hope, the love of man. Religions are many—Religion is one. As said St. Ambrose: *"Vox equidem dissona, sed una religio."* In the outer vestibule of the temple of the soul we may seem strangers one to another as we lift our worships, in differing forms, to what seem to be different deities. But, when the veil is lifted and we enter the holy place, we know ourselves brothers in blood, and see in each other's faces the light of the same faith and hope and love. It needs but the living touch of the Spirit to make us each hear, in his own tongue, the words of him, of whatever race or creed, who speaks to us the deep things of God. And this means that the breath of the Spirit makes us all kin, one to another. The catholicity of the cross! It is the catholicity of all sacred symbols, imaginative and intellectual, the catholicity of spiritual religion.

Why should we, then, waste our moral energies and deaden our spiritual lives by dwelling on the mental differences which necessarily separate us, by quarreling over our hereditary variations of soul, by mounting guard upon the barriers which isolate us one from the other? Why should we covet the petty provincialisms of piety, rather than the cosmopolitanism of character? As runs the Chinese apothegm, "The catholic-minded man regards all religions as embodying the same truths—the narrow-minded man observes only their differences."

XV.

It is open to any one to read the story of the cross, as of the other Christian symbols, æsthetic and intellectual, so as simply to glorify Christianity; finding in it the bloom of Judaism and the flower of Paganism—as indeed should be the latest great religion, growing from the main stem of the human stock, into which the sap of the soul of man must have poured. Truly, Christianity is nothing merely "local and small," according to the shallow sneer of the squire in "Robert Elsmere," but a something universal and large. How large can only be discerned in the larger faith which Liberalism teaches men to find in their old creeds and symbols. It is the largeness of Humanity itself.

For such glorification of Christianity, in so far as

it is rational, is, after all, only a glorification of the soul of man, native under the skin of Hindu and Egyptian, Jew and Greek and Christian. It is the spiritual nature of man which, fronting a spiritual Cosmos, has everywhere thus read the cosmic cypher as a secret of the soul, and shrined in this sacred symbol the mystic meaning of life. Prophetically did Matthew Tyndal declare, long ago, that Christianity is as old as creation. That can only be in so far as it is something larger than Christianity—in so far as it is Humanity. After the same fashion did good St. Augustine write, in the words too often used polemically, and so falsely: "What is now called the Christian Religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called the Christian Religion." "They builded wiser than they knew." Essential Christianity is essential Judaism, essential Buddhism, essential Hinduism—the one spiritual religion of man. The Christ ideal is the human ideal. Whatever the wasp of Twickenham meant, his words were larger far than he dreamed: "The Christian is the highest style of man." The true Christian is simply man in his latest spiritual development. And so the term "Christian" is rapidly coming into use as synonymous with the latest and, therefore, presumably the highest evolution of the one spiritual nature of humanity. Prof. Herron declared, the other day, in one of his prophetic lectures: "By the term 'Christian' I mean that quality of conscience and sympathy which suffers not a man to rest short of some altar, however rude, on which he offers his life in the common service, the social good."

So, then, with the Persian I may say "I am at home in mosque or synagogue, in temple or in church."

William Ellery Channing tells us how, when he had sought out all the noble teachers, Lao-Tszee and Kung-Fu-Tszee, with Zoroaster and Buddha, Plato and Epictetus, "hand in hand they brought me up to the white marble steps, and the crystal baptismal fount, and the bread-and-wine-crowned communion table—aye! to the cross in the chancel of the Christian Temple; and, as they laid their hands in benediction on my head they whispered, 'Here is your real home.'"

XVI.

This one universal spiritual religion of man—must it not be the truth of the universe? What certitude such a study of sacred symbolism gives to the interpretation of the Cosmos which has been thus rendered everywhere by the soul of man! What authority of creed or council, of Patriarch or Pope, can equal this authority of the universal soul? It is the authority of the one Sovereign Pontiff—Humanity.

George Eliot once said: "I think we must not take every great physicist or other 'ist' for an Apostle, but be ready to suspect him of some crudity concerning relations that lie outside his special studies, if his exposition strands us on results that seem to stultify the most ardent, massive experiences of mankind, and hem up the best part of our feelings in stagnation."

How a light and shallow skepticism should shrink into silence before this world-old, world-wide unity in the spiritual interpretation of the universe! Its silly sneers die out on the lips of the man who seriously faces the fact of such a Cosmic Creed.

Such authority of "man writ large" must needs be the authority of the Grand Man, in Swedenborg's noble phrase—long antedating Comte—by which Swedenborg meant more than the human race, even the reality back of and within man, back of and within the Cosmos; the Infinite and Eternal Energy out of which we all proceed, the Being "in whom we live and move and have our being"—God. If there be any revelation of God, is it not here, in "these massive and ardent spiritual experiences of man," through which the human soul interprets the mystery of the universe? Shall we not trust this body of belief utterly?

XVII.

Shall we not trust it, not alone for our individual peace, but for our social salvation?

The secret of society—can it be other than the secret of the soul, the cypher of the Cosmos? How shall we bring order out of our social chaos, peace out of our economic strife, the millennium of prosperity for all out of the civilization of favored classes, resting on the enforced barbarism of the masses? Let Political Economy toil with this problem, as it needs must toil. Its help is sorely needed, for wiser legislation and a saner industry and trade. But the secret of the problem lies in the secret of the Cosmos, of which a true Political Economy will be found only a provincial law, the law of a part of the Infinite Empire; and that secret, as the soul everywhere reads it, is the Cross. "There is," as George Sand said, "but one real virtue in the world—the eternal sacrifice of self." The secret of social salvation will be found when wealth and culture shall accept the Cross as the law of life, and consecrate all powers and possessions and privileges to the service of man.

The suffering world cries, in the eloquent appeal of Victor Hugo, to every fortunate and privileged man—"Sacrifice to the mob! Sacrifice to that unfortunate, disinherited, vanquished, vagabond, shocking, famished, repudiated, despairing mob. Sacrifice to it, if it must be, and when it must be, thy repose, thy fortune, thy joy, thy country, thy liberty, thy life * * * Sacrifice to it thy gold, and thy blood, which is more than thy gold; and thy thought, which is more than thy blood; and thy love, which is more than thy thought. Sacrifice everything to it—everything except justice."

Truly, as Shelley once wrote, "What a divine religion there might be if love were the principle of it, instead of belief."

Brothers, one and all, of whatsoever name, in that we dare to call ourselves liberals—"the free men of the spirit"—who have outgrown the insularities of religion and have entered upon the cosmopolitanism of character, the catholicity of the soul, be it ours to leave behind us all the polemics of religious partisanship, and aspire after the one spiritual religion of humanity, the faith and the life of the Cross. Be it ours so to free our different religions from their swathing bands that they may know the power of individual redemption and of social salvation held by all alike in their common symbol, and may teach men to live the life of the Cross—that *Via Crucis,* which is forever *Via Lucis.*

Helps to High Living.

SUNDAY.—He who knows only how to enjoy, and not to endure, is ill-fitted to go down the stream of life through such a world as this.

MONDAY.—There is no virtue in solemn indifference. Joy is just as much a duty as beneficence is.

TUESDAY.—Thankfulness is the other side of mercy.

WEDNESDAY.—True courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it.

THURSDAY.—A fine quality is cheerfulness, the temper which makes the best of things and squeezes the little drops of honey even out of thistle blossoms.

FRIDAY.—Love becomes great only when it leads on, as it often does, to heroism and self-sacrifice and fidelity.

SATURDAY.—What we call our fortunes, good or ill, are but the wise dealings and distributions of a wisdom higher and a kindness greater than our own.—*Henry Van Dyke.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

FOREIGN NOTES.

Geneva.—At a meeting of the Geneva Historical and Archæological Society, held March 22, Mr. Alfred Cartier presented some very interesting notes on a book which appeared in 1574, entitled *Du droit des Magistrats*, etc. (Concerning the authority of magistrates); a work remarkable for the boldness of the political principles it sets forth, which tend to proclaim the sovereignty of the people. Supporting his contention by extracts from the records of the *Petit Conseil* of Geneva, Mr. Carteir proved incontrovertibly that this little treatise of hitherto unknown authorship is by Theodore Beza himself, and that it was the printing of this work which, for political reasons at home and abroad, was forbidden by the Council in 1573. The paper of Mr. Cartier is an important contribution to the history of democracy.—*Semaine religieuse.*

Lausanne.—For some days, says the *Journal Religieux*, the city of Lausanne was greatly disturbed at the thought that it was proposed to demolish the old church of Saint Francis in which the voices of the venerated Theodore Beza and Pierre Viret were heard until their departure from Geneva, in 1559. We personally, adds the editor, have listened there to the sermons of Alexander Vinet on the "Abettors of the Crucifixion of Christ."

The popular sentiment made itself heard, however, and in its session of April 10 the Communal Council voted by a majority of 53 not for the demolition, but the restoration of the church of Saint Francis. This majority included five socialists, who in this important matter had the courage to separate themselves from the rest of their party.—*Protestant*, Paris.

Italy.—The king of Italy has recently signed the decree approving the election of M. Paul Sabatier, the biographer of Saint Francis of Assisi, as corresponding member of the *Accademia dei Lincei.* The well-known historian, Pasquale Villari, will act as sponsor for the new candidate.

Four new Protestant journals have recently appeared simultaneously in Italy. Two are published in French: *Le Lien* at Turin and *Le Vaudois* at St. Germain in the Val Perouse. The other two are in Italian: *Riesi Evangelica* appears at Riesi in Sicily, and, lastly, *Il Bene Sociale*, whose place of publication we do not know, aims to combat alcoholism. Four new journals at once seems rather a large proportion for the number of Italian Protestants and one can but wonder if they will all be able to survive.—*Ibid.*

Madagascar.—The *Journal des Missions* reports much feeling over the official establishment of a brothers' school at Ambositra. The people of this locality are four-fifths Protestants. There have been six Protestant mission stations in the province for more than twenty years, while for the last three years only the Catholics have been represented by a single Jesuit father. The government has already established a sisters' school at Ambositra, which is evidently an aid to the Catholic mission. Though Gen. Gallieni offered, in January, 1899, to found an official Protestant school as well, the missionaries have entered a warm protest at Tananarivo, the capital of Madagascar, and the committee on missions will bring to the attention of the colonial minister himself a respectful but decided protest against a step which so plainly violates the fundamental principle of the neutrality of the state in the matter of religion.

The Protestants of various nationalities maintaining missions in Madagascar are loyally accepting the government's requirement that French shall be the language employed in their schools. The Norwegians and others have at present a number of prospective missionaries residing in Paris for the express purpose of qualifying themselves in this respect for the Madagascar field. M. E. H.

Chicago.—The University Settlement represents the practical sociology of the University of Chicago. The current expenses of this settlement are met by contributions from within the university. Of the thirty-five hundred dollars for current expenses last year a thousand dollars was subscribed by the faculty. Four hundred dollars represents the contribution of the Sunday vesper services. A gymnasium building at a cost of nine thousand dollars has been erected; other buildings are in contemplation. Miss Mary McDowell, head resident, is a member of the faculty of the University of Chicago. The settlement is situated at the intersection of Ashland avenue and Forty-second street. It is another center illustrating how culture and religion are practically setting themselves to the task of recovering the spiritual territory lost by the church. Protestantism in Chicago through the settlement is recovering the territory abandoned by the churches.

ALL SOULS CHURCH, CHICAGO.

The alumni of the Pastor's Confirmation Class held their annual banquet for the eleventh time in the church on Friday evening, May 11. There were present about eighty of the alumni, who now number one hundred and seventy-seven, and a few invited guests, including the Revs. Mr. Dewhurst, of the University Congregational Church, Mr. Lazenby, of Unity Church, Mr. Thorpe, of the South Congregational Church, and their wives, and the executive committee of this church. The tastefully decorated tables were laid in the church auditorium. The after-dinner speeches were pronounced the best of the series of eleven by those who have heard them all and have a right to speak. The president's address was given by Edward Frear, the secretary's and treasurer's reports by Clara Barrett and Albert McArthur. Laura Welch welcomed the class of 1900 with the following original poem embodying the class motto from Emerson:

Your watchword stirs each human heart,
'Tis borne on every whispering wind,
From meadows green to city mart,
Leaving a radiant joy behind.
With soul to soul and mind to mind,
Comrade to comrade closer clings,
Knowing their brother when they find
That "Justice is the rhyme of things."

Though years may waft us far apart,
Your glorious motto serves to bind
With bands ad'mantine, heart to heart,
No matter to what land consigned,
Teaching the stern ones to be kind.
It bears its blessing on swift wings
To those who see and yet are blind,
That "Justice is the rhyme of things."

Lest from God's teaching we depart
When passing judgment on mankind,
Remember gentle Portia's art.
Mercy with Justice she combined.
This quality with love entwined
A nobler benediction rings,
A song whose cadence is defined
That "Justice is the rhyme of things."

L'Envoi.

The message that you bring divine,
Mingled with Hope, so sweetly sings
A Song of Promise scarce defined,
That "Justice is the Rhyme of Things."

Florence Thomas, the youngest and smallest of the group, spoke with the courage of twice her size for the entering class, and the guests were welcomed by Willard Gore, now professor of English literature in Armour Institute. Wynne Lackersteen, speaking for the absentees, read several homesick letters full of regret for necessary absence and acknowledging a sense of loyalty to teacher and pastor, which the speaker said was one of the highest debts of life such as could never be paid back, but might be paid forward to the future. Retta Storrs gave a humorous recitation. James Thompson spoke a few earnest words for the confirmation class and All Souls Church, and Mrs. G. F. Shears, chairman of the Missionary Committee, spoke hopefully on the popular topic, "The New Church." Mr. Jones spoke tenderly of his relation to the boys and girls of his flock, and the minister visitors each brought wise words of counsel and inspiration. Edith Serven and Mabel Wheeler contributed pleasing vocal solos, and the alumni sang their class songs and Mr. Gannett's "Crowning Day" with a heartiness born of noble words and high music. The following officers were elected for the ensuing year: President, James Thompson; vice-president, Lillie Pfeiffer; secretary, Laura Welch; treasurer, Albert McArthur.

TOWER HILL ENCAMPMENT

...AND...

SUMMER SCHOOL.

A NOOK AMONG THE HILLS.

OVERLOOKING a noble sweep of the Wisconsin river, out of sight and sound of railroad, the bustle of trade, the gossip of the town, the hurry and heat of the farm or the conventional proprieties of dress and the dressy people of the "Resorts" and where "country boarders" flock.

A place where a small Colony may gather in the love of nature and the truth, simplicity and beauty represented thereby for the rest that is renewal. A place where poetry and science and the religious restorations that belong thereto are a daily investment, a presence and not a search, a quiet inward influence rather than an outward accomplishment.

VACATION IS THE SEASON OF FELLOWSHIP.

SUMMER is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its tenth session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks — Mr. Jones, Leader— the pre-Raphaelites, the Rossettis, William Morris, Bourne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchel of Chicago, as follows: 1. The Preface and Drama of Cromwell. 2. Hernani; Marion de Lorme; Ruy Blas. 3. Le Roi s' amuse; Lucréce Borgia. 4. Marie Tudor; La Esmeralda; Angelo. 5. Les Burgraves; Torquemada. (Find English Translation in the Bohn Library, "Dramatic Works of Victor Hugo," 1 vol, 80c.)

Fourth week, forenoons. The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones.

Fifth week, forenoons, by Mr. Jones. Furthur Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees. Prof. Marshall, of the U. of W. will give a week to the study of insect life. Dr. Libby of the same University will conduct bird classes. Prof. Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. All these studies will be carried on with aid of Black-board, stereopticon and the real things alive or dead.

Stereopticon. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audobon Society; views from Glastonbury to Stonehenge; Victor Hugo's Les Miserables; illustrated lecture on John Brown; Illustrated lecture on the late lamented artist Munkacsy; the pictures of Burne-Jones, Watts, the Rossettis and other representatives of their school.

General Features of the Tower Hill Encampment.

From First of July to Middle of September outside of the Summer School.

Vesper Readings each Sunday, including interpretative readings of Shelley's Skylark, Browning's Rabbi Ben Ezra and Saul, Kippling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, and other masterpieces.

Grove Meetings for three Sunday, with basket dinner. In the Spirit of the Congress of Religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Lectures. One or two a week on subjects related to the work.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

TERMS.

Registration fee entitling to all the privileges of Summer School $5.00. Board in Dining hall, $4.00 per week,

Room in Long House for one or two, $3.00 per week or $20.00 for the season, from July 1st to September 15th, 1900.

Particulars concerning cottages, tents will be furnished by letter.

Excursion rates, round trip, good from June 1st to October 1st, from Chicago to Spring Green $8.00. Tower Hill Buck Board will meet all trains when advice is given before hand. Fare 25c, Trunks 25c.

Tower Hill is situated three miles from Spring Green, Wis., a station on the Prairie Du Chien Division, of C. M & St. P. Ry.

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For further particulars concerning location, board, tents, horses, etc., write to Mrs. Edith Lackersteen, 3939 Langley Avenue, Chicago, after July 1st at Spring Green, Wis.

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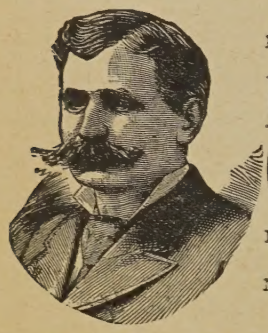

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